11:Faron E-5 (1952-1954)1961 SG4 Araucanians SG4
Mapuche

553 603 It is said that the bonds of kinship between alternate generations are reinforced and symbolized by the bestowal of the grandfather's name.

[178] Nowadays *lakutun* does not usually involve material advantages accruing to the namesake, as was the custom in the past. Poverty seems [935] to be the principal reason for this economic aspect of the custom fall- [182] ing into disuse. *Lakutun* is still of vital importance in the scheme of [969] morality, however, which involves a continuity between the living and the ancestral spirits symbolized in this naming ceremony.

Mother-Child Relationships

593 861 The mother is the principal custodian and disciplinarian of her children up to puberty. In the case of girls, the relationship is maintained until marriage. Boys, however, begin to be explicitly trained by their father or older brother as they approach puberty. Although the mother-son relationship is characterized by mutual tenderness, and in later life the mother might be wholly dependent upon the support of her son, the mother-daughter relationship is a closer working arrangement throughout the daughter's unmarried life. It is the [928] daughter also who inherits a mother's personal belongings and often has them doled out to her during the mother's declining years.

858 868 In children below the age of ten or so there is little or no role differentiation according to sex. Boys and girls both receive instruction in performance of domestic chores – in helping with cleaning the dirt floor of the *ruka*, sweeping the yard in front of the house, preparing certain kinds of foods, tending to the cook pots, fetching firewood and water, and a host of other menial duties.

868 861 As soon as a child begins to toddle, a mother teaches it to bring her items of household equipment such as pots and jars, cloths, spoons, and other things stored in the dwelling, like potatoes, maize, onions, and so forth. This is done with considerable patience and is recognized as purposeful training, since the mother may have to demonstrate how things should be done and, in the beginning, redo many things herself. Whereas the mother is mostly matter-of-fact about such training and may be rather critical of the way her orders are followed, the father is almost always pleased merely to see small children offer even clumsy assistance in this way. The critical tone of the mother is usually offset by one of amused satisfaction in the father. [893] There seems to be something in this reaction akin to playing with the child which is absent in the mother-child relationship. As children

12: Faron E-4, 5 (1952-1954) 1964
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825 787 *witiftu* are birds of good omen, especially when they appear and sing near the house. They have no specific powers, but their presence is a good sign.

776 ***Arumko*** **and** ***shompalwe*** **are considered human forms with** animal attributes. The former is frog-like or reveals itself as a swamp creature on one occasion, then as an *anchimallen* (a small ghost-like figure) on another. There is a certain logic to this apparent contradiction which, however, belongs to a discussion of mythology per se and will not be discussed in this book. The ***shompalwe*** is most often described as a young maiden (although sometimes as a handsome young man) who lives in streams and lakes and lures young men into her watery domain. She is thought of as the mistress or owner of fishes.

821 787 *Natural Phenomena.* *Cherufe* comprise such natural phenomena as fireballs, comets, shooting stars and other aerolites, whirlwinds, stone axes (supposedly descended from the sky), and innumerable animate and inanimate natural objects. The Mapuche believe everything in nature has a spirit of its own. Generally at the behest of sorcerers these objects are sent to inflict illness or death, but they are also conceived of as capable of operating independently of *kalku* and causing hardship randomly. Some of them are equated with the Chilean *duende*, and there is a tendency to generalize *duende* to cover all *wekufe* [372] [763] as well. Fire emanating from *cherufe* portends death when passing near a house; at a distance it signifies trouble elsewhere.

775 *Ghosts.* While the Mapuche do not have a generic word to designate "ghost," they describe certain beings with the attributes associated with ghosts, as the word is used in English. Ghosts are evil, by Mapuche definition, and not confused with benevolent departed human spirits, although they are recruited from the ranks of ancestral spirits. There would seem to be an overlap between animistic and pneumatic spirits in the connection and some contradiction in what Mapuche believe about ancestral spirits. The contradiction or overlap lends itself to an interesting explanation. Ghosts are no longer, properly speaking, ancestors, but the contaminated essence of persons who died [858] and were captured by sorcerers. This is especially so of children [553] who died before the naming ceremony (*lakutun*) and received no formal status in Mapuche society. Females do not undergo a